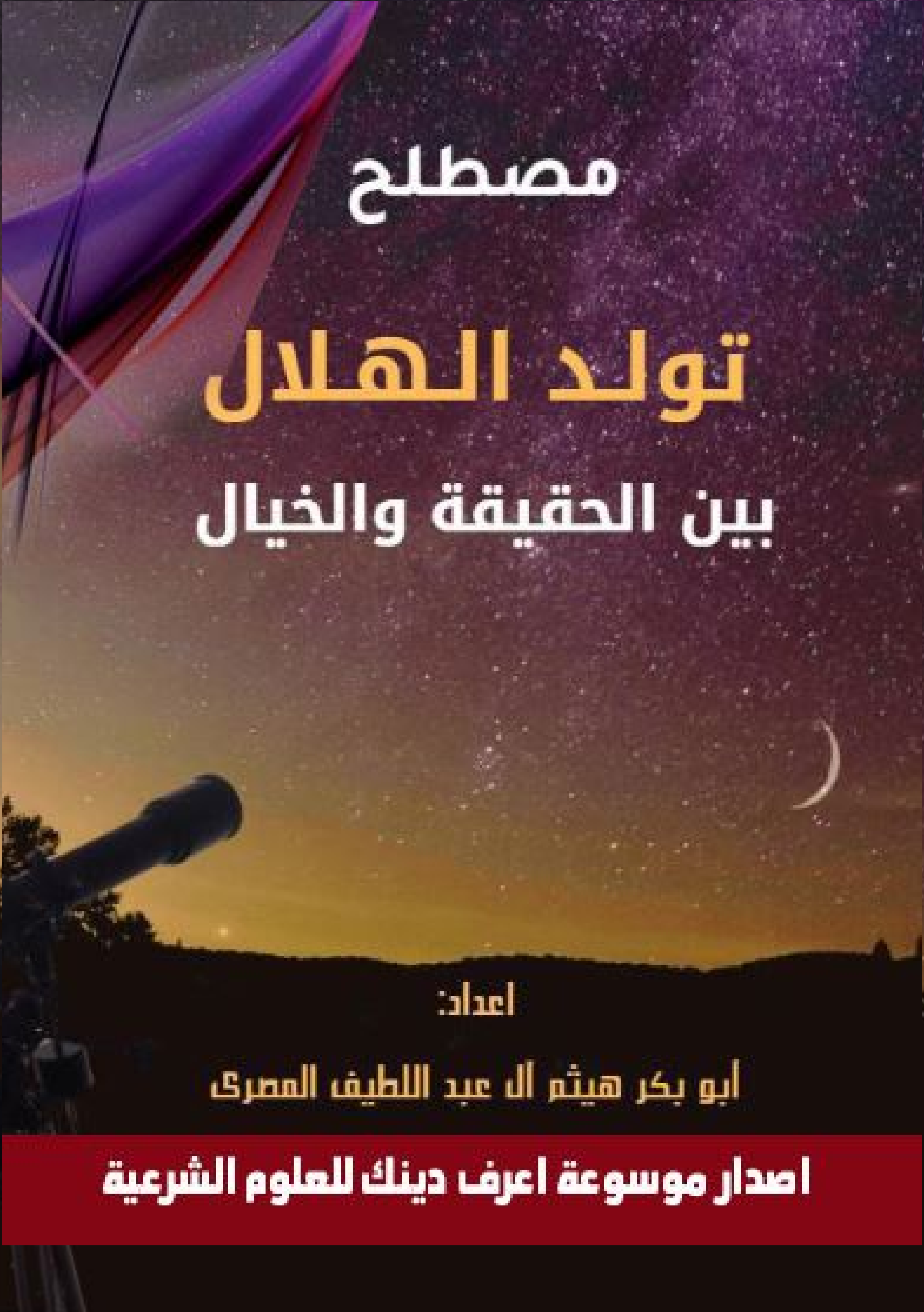
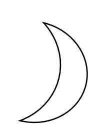

مصطلح
تولد الهلال
بين الحقيقة والخيال
اعداد:
ابو بكر هيثم ال عبد اللطيف المصرى
اصدار موسوعة اعرف دينك للعلوم الشرعية



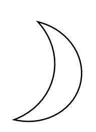
مصطلح تولد الهلال بين الحقيقة والخيال



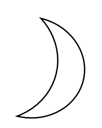
[مبروك المدام حامل
وهتولد بعد دقيقة واحدة]:

طبعـًا لو سمعت هذه الجملة من أي أحد فضلاً عن طبيب أو طبيبة ستتهمه لا محالة بالجنون أو السفه؛ لإنه معلوم بالضرورة من الحس والطب أن الحمل يمر بمراحل عدة تستغرق أشهر ثم تتم الولادة.

وحتىٰ عندما تستغرق كل أشهر الحمل لا يسمىٰ الجنين مولوداً أو طفلاً بل حتىٰ أثناء الولادة لا يسمىٰ الجنين مولوداً أو طفلاً وإنما يسمىٰ مولوداً وطفلاً بعد خروجه من بطن أمه فكذلك الهلال



لا يسمىٰ هلالاً إلا بعد خروجه من مرحلة المحاق وتحرره من شعاع الشمس ورؤيته علىٰ الأفق الغربىٰ بالعين المجردة أو العين المسلحة ...فمعذرةً لقد أصبحنا نوضح الواضح ونبينا البينات ونشرح المسلمات.



هذا ما يحدث من بعض الفلكيين من استعمال جملة " وسيولد الهلال بعد حدوث الاقتران مباشرة، والمصطلح المضلل «ميلاد الهلال–تولد الهلال"وهى جملة يرددها دومًا المعهد القومى للبحوث الفلكية والجيوفيزيقية المصرى.



ونحن بصدد هدم هذه القاعدة ونقض بنيانها وكشف عوارها

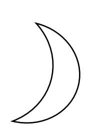
وازالة بيتها الذىٰ هو أوهن من بيت العنكبوت والتىٰ خدع بها الفلكيون بعض الفقهاء ومنتسبىٰ العلم فأوهموهم أن الهلال موجود.

والحقيقة العلمية الثابتة والقاعدة الحسية القاطعة:أن لا وجود للهلال قبل أو بعد حدوث الاقتران مباشرة .

ومن قال بخلاف ذلك فهو واهم أو مدلس أو معاند يكابر فىٰ ظهور الشمس فىٰ وقت الضحىٰ.

والدكتور أحمد بن عبد العزيز اللهيب -رحمه الله-له كتاب كُتب علىٰ الآلة الكتابة قديمًا بعنوان: «لا وجود للهلال ☽ قبل نهاية الكسوف والاقتران عند ابن تيمية وابن القيم وغيرهما من فقهاء المسلمين».

وله مقالات عدة موجودة فِي جريدة البلاد وجريدة الندوة ودار الوطن من عام ١٣٨٨-١٣٨٩هـ يؤكد فيها الحقائق العلمية والقواعد الحسية"أن لا هلال يوم الكسوف " و "لا هلال بعد الاقتران مباشرة» .



هذه الجملة«تولد الهلال –ميلاد الهلال–سيولد الهلال بعد حدوث الاقتران مباشرة »لم يقل بها مصدر غربي معتمد واحد ولا عالم فلكىٰ غربي واحد بل المصادر الفلكية والمراجع المعتبرة والفلكيون الغربيون مجمعون علىٰ خلاف ذلك فتلك الجملة المشــؤمة جملة مبتدعة دخيلة علىٰ علم الفلك وعلىٰ العرب، إذ يكون الهلال في طور المحاق" ذروة المحاق «الاقتران» ثم يزعمون وجود الهلال، ورب الكعبة الهلال برئ منهم براءة الذئب من دم ابن يعقوب.



فإنه لكى يتحول القمر من طور إلىٰ طور«منزلة إلىٰ منزلة" يحتاج إلىٰ مدة زمنية معينة فحركة القمر بطيئة ويقطع فى الساعة الواحدة نصف درجة قوسية ، ألا ترىٰ أن القمر ليتحول من الهلال إلىٰ تربيع يحتاج ست ليالىٰ بأيامها ولكىٰ يتحول من تربيع إلىٰ أحدب متزايد يحتاج إلىٰ يوم وليلة ولكىٰ يتحول من أحدب متزايد إلىٰ بدر يحتاج إلىٰ خمسة أيام بلياليها وهكذا؟

فكيف يتحول من المحاق إلىٰ الهلال فى غمضة عين ؟!!!



هذه سنن كونية لا تتبدل ولا تتغير وضعها الله فى نظام دقيق محكم تبرهن علىٰ كمال قدرته المطلقة وتفرده بالوحدانية وعظمة صنعه المبدع.

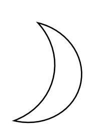
فإنه لكىٰ يتم التحول من طور المحاق إلىٰ طور الهلال بعد حدوث الاقتران يجب أن يحدث استطالة للقمر «قوس النور

وقوس رؤية وفرق سمت وسمك للهلال حتىٰ يطلق عليه لغةً وشرعـًا مصطلح «الهلال» فقبل حدوث ذلك وأثناء حدوث ذلك لا يصح وصفه بـ «الهلال» وهذا لا يعرف لغة ولا عقلاً عند أحد وإذا حدث له ذلك وجب لا محالة رؤيته علىٰ الأفق

بالعين المجردة أو العين المسلحة فإن لم يُرىٰ لغير الغيم أو اختلاف المطالع فهو المحاق لا محالة.

وهذه المدة لا تقل عن ١٨ ساعة من ١٨-٣٦ ساعة فإذا ظهر علىٰ الأفق استهل به الناس فسمىٰ هلالاً وقد شرحنا ذلك من قبل فى مقال حساب إمكانية رؤية الهلال.

فجملة «الهلال موجود لكن غير مرئىٰ» هذه بدعة فلكية مناهضة للغة معاندة للعقل مخالفة للحس بالضرورة لم يسبق إليها أحد إلا المعاصرين...فمعنىٰ جملة «سيولد الهلال بعد حدوث الاقتران مباشرة» أىٰ أن الهلال كان متكونـًا



وموجوداً بالفعل قبل الاقتران بدليل أن سيولد بعد الاقتران ألا ترىٰ أننا نقول الجنين سيولد بعد ساعة أىٰ أن الجنين وجد وتكون بالفعل فىٰ بطن أمه بالفعل وسيخرج منها بعد ساعة وهذا العبارة بدعة فلكية لا يعرفها علماء الفلك إنما هىٰ من جنس أغلاط الفلكيين المعاصرين إذ لا وجود لهلال أول الشهر أصلاً قبل الاقتران وإنما الموجود قبل الاقتران هو المحاق **New moon** ●

وأوضح دليل أن الموجود قبل الاقتران هو المحاق الكسوف الذىٰ يحدث وترىٰ القمر فيه

مظلماً ولا يحدث الكسوف إلا والقمر محاق لا هلال

...وإن قلت كلمة مباشرة أي سيبدأ مرحلة "التكوين" بعد الاقتران مباشرة قلنا هذا غلط أيضاً؛ لإن الولادة لا تكون إلا لشيء موجود غير معدوم خلق من قبل في الماضي وليس سيُخلق في المستقبل أي قد تكون بالفعل من قبل وهذا اعتراف منكم أن لا هلال موجود أصلاً فبطل مذهبكم المبتدع.

ثم أن العرب لا تطلق على الجنين جنيناً بمجرد قرب الرجل من امرأته أو هوعلى وشك الجماع ثم حتى بعد الجماع يحتاج لساعات حتى

يلقح ويخصب الحيوان المنوي البويضة ويحدث الانقسام الميتوزى وتتكون النطفة والأمشاج.

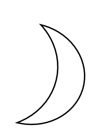
ويطلق عليه حمل ثم تضع فكذا لا يعرف فى اللغة ولا العقل تسمية الهلال هلالاً فى أول مراحل تكونه وإنما الهلال هو ما يظهر فى السماء على شكل قوس مضيء فى الأفق الغربى ويستهل به الناس .

فحتى لو افترضنا جدلاً وجوده [لكنه مكسوف أن يخرج إلى السماء 😂] لا يسمى هلالاً فى لغة العرب وقد وضحنا ذلك بالأدلة من اللغة فى مقال «إمكانية حساب الهلال»

نذكر بعضـاً منها حتىٰ نكون علىٰ بينة من الأمر فالهلال إن لم يُرَ بالعين المجردة أو العين المسلحة فلا يسمىٰ هلالاً وهذا بالإجماع «إجماع أهل اللغة وأهل الشرع وأهل الفلك» فكيف يزعم أحدهم أنه موجود حسابيـاً وفلكيـاً لكنه غير مرئي حسيـاً**!!!!**

المعلوم أن الذىٰ يرىٰ هو الهلال وسائر أطوار القمر والذىٰ لا يرىٰ هو المحاق ...لكن هم لهم أشياء عجيبة تخالف أدنىٰ قواعد المنطق وتجعلك توضح الواضح **!!!**

فىٰ كتاب الألفاظ لِلُغُوي الاريب المشهور لابن السكيت (ت: ٢٤٤هـ)



في قوله [باب أسماء القَمَر وصِفَته: أول ما يرىٰ القمر فهو الهلال]

ومثله عند ابن سيده أيضـًا في «المخصص»

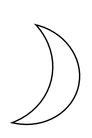
في كتاب «الأزمنة وتلبية الجاهلية» للغوي المشهور العلامة قُطْرُب (ت: في ٢٠٦هـ): [قالتِ العربُ للهلالِ في أَوَّلِ ليلةٍ يطلُعُ: هلالٌ] أي أنه قبل طلوعه لا يسمىٰ هلالاً

وقبل أو أثناء مرحلة التكوين «تولد الهلال- مرحلة ذروة الاقتران» لا يسمىٰ هلالاً وإنما يسمىٰ "محاقـًا"

ففىٰ كتاب الجيم لابن مرّار الشيباني (ت:٢٠٦هـ): [الشَّمس قبل الهلال بيوم أو يومين، وهو المحاق]. وفي كتابي القاموس المحيط وتاج العروس: [هَلَّ ... الهِلالُ: ظَهَرَ، كأَهَلَّ وأُهِلَّ واسْتُهِلَّ، بضمهما، والشَّهْرُ: ظَهَرَ هِلالُه]

وفي مقاييس اللغة لابن فارس: [فَالْهِلَالُ الَّذِي فِي السَّمَاءِ، سُمِّيَ بِهِ لِإِهْلَالِ النَّاسِ عِنْدَ نَظَرِهِمْ إِلَيْهِ مُكَبِّرِينَ وَدَاعِينَ. وَيُسَمَّىٰ هِلَالًا أَوَّلَ لَيْلَةٍ وَالثَّانِيَةَ وَالثَّالِثَةَ، ثُمَّ هُوَ قَمَرٌ بَعْدَ ذَلِكَ]

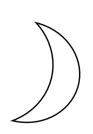
وقد تحديت بعض الفلكيين في مصر في المعهد القومي للبحوث الفلكية والجيوفيزيقية أن يثبت لىٰ



صحة مذهبهم بدليل واحد فقط منذ فترة طويلة وأنا أقوم باعتذار شديد له في ميدان عام وتقبيل أيديهم وأرجلهم، ولكن صمت كصمت القبور لإنه مستحيل يثبتون هذه الخرافة التي لا تمد لا للعلم ولا للمنطق ولا الشرع ولا الفلك بصلة، وأنىٰ لهم بقطمير من دليل !!!! فبطلت حجتكم .

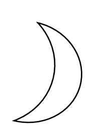


فحساب الاقتران الذىٰ يحدد موقع القمر بالنسبة للشمس والأرض وموعد الكسوف والخسوف ليس هو حساب رؤية الهلال ؛ لإن حساب الاقتران خاص بطور المحاق وهىٰ مرحلة



تسبق الهلال، أما حساب إمكانية رؤية الهلال فهو حساب يتنبأ بإمكانية رؤية الهلال من عدمه من خلال معادلات رياضية فيحسب من خلالها قوس النور وقوس الرؤية ومعدل انكسار الضوء ويضيف معدل القتر ونحو ذلك ويضع حد أدنىٰ وحد أقصىٰ لذلك، لذا تجد التقاويم العربية تسبق- غالبًا - الرؤية البصرية الشرعية بيوم وأحيانًا بيومين؛ لإنه تعتمد علىٰ حساب الاقتران المحاق لا حساب الهلال.

ولا تتفق قدراً معها إلا في ٣-٥ أشهر حين يحدث اختلاف مطالع أو يحسبوا الشهر ثلاثين يومًا لحدوث الاقتران بعد الغروب....وهذا الحساب



المعمول به في أغلب البلدان ليس محل خلاف أصلاً بين الفقهاء علىٰ طرحه والاضراب عنه لا خلاف معتبر ولا خلاف شاذ إذ هو ليس لا علاقة له بالهلال أصلاً حتىٰ يكون محل خلاف بينهم..وإنما الخلاف فىٰ حساب إمكانية رؤية الهلال والخلاف فيه شاذ لا يعتد به

هذه هي المصيبة والحقيقة التي تتجلىٰ شمسها في رابعة النهار فتبدد سحب الباطل

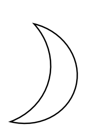


لذا تجد كل المواقع والتطبيقات الغربية عند حدوث الاقتران وبعده ترىٰ القمر مظلماً «المحاق»

ثم بعد نحو ١٧ ساعات ترىٰ هلالاً الأضاءة فيه ضعيفة، وتجد تقويم مثل تقويم جوجل لا يحسب القمر فى طور الهلال وميلاد شهر جديد إلا بعد مرور يوم كامل علىٰ الاقتران .



وتجد أن القمر دومًا يسمىٰ كل مراحله طبقًا لشكله فالهلال يكون علىٰ شكل هلال ◐ والتربيع علىٰ هيئة تربيع ◐ والأحدب علىٰ شكل حدب ◐ والبدر علىٰ شكل بدر○ وهكذاً إلا طور المحاق فهو طور مظلم مستخفىٰ لا ضوء له أصلاً وأطلق عليه الغربيون مصطلح القمر الجديد » **New**



moon » ؛لإن الشهر عندهم شهر اقترانى «بحسب من الاقتران إلىٰ الاقتران» كان يهمهم حساب موقع القمر لا حساب الهلال " فهو شهر اقترانى لا شهر هلالىٰ ويفرقون بين مصطلح « **New moon** ● » ، ☽ Crescent moon.

واللغة الإنجليزية لغة قاصرة عن الاشتقاق وتوصيف دقيق فقد أخذت كلماتها من الجرمانية القديمة واستوعبت نحو ١٠ كلمة فرنسية وأخذت من اللاتينية واليونانية تجد ٨٠ ألف كلمة أصلها يونانىٰ فلم يجدوا مصطلح يعبر عن وصف دقيق

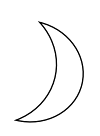
لحالة وشكل القمر وهو محاق فاطلقوا عليه القمر الجديد



حتىٰ علماء الفلك المسلمين الأوليين كانوا لا يطلقون علىٰ مرحلة الاقتران «تولد الهلال» ولا يعرف عنهم هذه الخزعبلات التىٰ يرددها المعاصرون فضلوا بها وأضلوا بها جبلاً كثيراً وضلوا عن سواء السبيل.

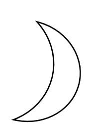
وإنما هىٰ ناشئة عن ترجمة حرفية خاطئة لمصطلح القمر الجديد فوهموا أن القمر الجديد عند الغرب هو الهلال عند أهل الإسلام والأمر ليس

كذلك يقيناً لا محالة ولا تجد مصدر غربىٰ أو عالم غربىٰ واحد يفسر عندهم القمر الجديد بالهلال بل هو محض وهم عند بعض الفلكيين ....والحس أوضح من شمس النهار إذ لا وجود لشئ أصلاً قط اسمه الهلال بعد حدوث الاقتران بسويعات وإذ لا وجود للهلال فإذاً لا يسمىٰ هذه المرحلة لا لغة ولا شرعـًا ولا عقلاً ولا فلكـًا «ميلاد الهلال" هذا تضليل للناس ومعصية كبيرة وتبديل شريعة الهلال بشريعة أخرىٰ ألا وهىٰ المحاق ومحادة لكل القواعد اللغة والشرع والعقل، ومشاقة لله ورسوله علمت أم لم تعلم .



هذا المصطلح المضلل «تولد الهلال-ميلاد الهلال» الذى جعلنا أضحوكة لدى الغرب يجب أن يُمحى من الثقافة الفلكية العربية إلى الأبد بعد ما كانوا هم عيلة علينا فى شتى العلوم ...لقد بلغنا مستوى غير مسبوق من الانحدار العلمى والتدهور الثقافى والتدنى المعرفى، متى نرقى بالعلم ؟!!! متى نسمو بديننا؟!!!

إن سبب هذه الكوارث هو البعد عن ديننا الحنيف والسبيل القويم وتقديم زبالات الأذهان وحثالات الأفكار على أنها مسلمات رغم أنها تخالف البديهيات وتناهض المعقولات وتضاد



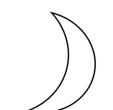
المحسوسات وتعارض القطعيات وتوقعنا في شباك المتاهات.

بعض المصادر الغربية التي يتغنى بها،

والتي تؤكد أن الهلال لا يُوجَد بعد حدوث الاقتران مباشرة إنما يكون موجوداً بعد حدوث الاقتران بيوم أو يومين كما هو مشاهد ومعلوم ومحسوس، والتي يفرق بها الغربيون بين مصطلح القمر الجديد والهلال

١ـ كتاب «علم الفلك وحدود الرؤية - بحث تأثير الضوء على الرؤية»

مصطلح تولد الهلال بين الحقيقة والخيال



Vardaman and Yamauchi (1989). Perhaps the best conclusion with regards to this contentious question is that the nature of the Star of Bethlehem is unknown and that Jesus was born shortly before Herod's death in 4 BC (as dated by a lunar eclipse associated with the latter's death).

On the other hand, the Crucifixion is a chronological problem for which there is almost enough information to deduce the exact date (Fotheringham 1924, Finegan 1964, and Vardaman and Yamauchi 1989). The traditional statement of the task is to find a day which is a Friday on either the fourteenth or fifteenth of the Jewish month of Nisan in the years AD 26-36 (preferably from roughly AD 30-33). Nevertheless, a minority of researchers seek to change some aspect of the statement, with perhaps the largest group being those who claim that the Crucifixion happened on a Wednesday (Scroggie 1948). The required calculations are astronomical, since the days within a lunar month can only be placed on a modern calendar by means of crescent visibility determinations (Schaefer 1990c and references therein). After these calculations are made, the only possible dates are 7 April AD 30 and 3 April AD 33. Most writers have chosen between these two alternatives on fairly weak grounds, the best known of which is the fact that a lunar eclipse occurred on the later date. The connection of this eclipse to the death of Jesus is made when Peter talks about the Moon turning into blood four verses before a brief mention of the Crucifixion. However, such a connection is likely to be wrong since the verse discussing the possible lunar eclipse explicitly refers to the Judgement Day. In any case, a slight umbral eclipse cannot color the Moon like blood (Schaefer 1991c) and the lunar eclipse of 3 April AD 33 was unlikely to be visible from Jerusalem (Schaefer 1990c).

4.3 Islamic issues

The Night of Power is the night on which the prophet Muhammad received the first revelation of the Qur'an from the archangel Gabriel. Modern Muslims take its anniversary to be especially blessed, although the exact date is not known. From the traditions, it apparently occurred on an odd-numbered night in the last ten days of Ramadan around the year 610. Hawkins (1978) proposed that the date was 23 July 610, during which a crescent/Venus conjunction and the surrounding sky might match several verses of description in the Qur'an. However, this thesis can be ruled out since the proposed date was an even-numbered day in Ramadan and because it was a Thursday while the Night of Power was a Monday (Schaefer 1991e).

Two of the primary responsibilities of any Muslim are to make the five daily prayers and to perform a pilgrimage to Mecca. Both of these duties must be performed at certain times in relation to astronomical events. The prayer times are defined by the apparent altitude of the Sun, with full details in Ilyas (1984). The start of dawn and the end of dusk is often taken to be when the Sun is 18° below the horizon, although variations by up to 2° have been adopted (Ilyas 1984, King 1975). The possibility of variable refraction might require the expansion of the excluded times around sunset (Weiss 1990). The correct prayer times at high latitude and in space are not well defined.

The timing of the pilgrimage, and indeed the start of each Islamic month, is based on the visibility of the first crescent after new Moon. However, many different criteria have arisen to handle cloudy weather and the verification of sightings. The rapid communication between Islamic

Definitive descriptions of the many twilight effects are given in Minnaert (1954) and Meinel and Meinel (1983). The Meinels' book gives many beautiful color pictures, extensive discussion on the effects of volcanic eruptions, and a brilliant account of twilight phenomena seen on various bodies in our Solar System. Rozenberg (1966) presents an exhaustive treatment of the mathematical modelling of twilight colors and brightnesses.

3.10 Heliacal rise

The heliacal rising of a star or planet occurs on the first day that the object is visible in the dawn light after the conjunction with the sun. A model exists (Schaefer 1987a) for predicting the dates and azimuths of heliacal risings and settings based on the various mathematical tools discussed in this review. Estimates of the uncertainty in these quantities caused by normal variations of the moonlight and weather as well as uncertainties in the observing conditions are presented. In the same paper, 556 observations of heliacal rise are reported which confirm the theoretical calculations, with the few exceptions being directly caused by clouds near the horizon. The list-out of a short computer program, with the use of which the date of heliacal rising is calculated, has been published, also (Schaefer 1985b).

The achronal rising of a star is when the the star first appears in the eastern evening sky just after sunset. Unfortunately, the phenomenon is poorly defined. Did the ancient cultures mean that the star actually rose at sunset? If so, then the event is unobservable. Did the ancient cultures adopt the end of twilight as the time when the star must be visible? If so, then what was their definition of the end of twilight? The possibilities include civil, nautical, or astronomical twilight. These varying definitions can change the date of achronal rising by up to a month while the azimuth will vary by many degrees for temperate latitudes. As achronal risings are either invisible or highly uncertain in date and azimuth, their utility in archeoastronomical settings is problematic.

3.11 Young lunar crescents

Lunar calendars usually have the start of the month defined by when the thin crescent is first visible after new moon. The prediction of crescent visibility is a very difficult problem, for which astronomers since the Babylonian times have invested much effort (see Ilyas 1984). In modern times, the utility of a calendar is greatly reduced if dates cannot be predicted. (Try making a plane reservation for next month if the day-name for the date is unknown.) Each year, there are several conferences around the world that seek to address this problem. With more than 20% of the world population adhering to the Islamic faith, crescent visibility is the one astronomical problem that affects the greatest number of humans.

The systematization of lunar calendars is important in a world of widespread instantaneous communication. From an astronomical point of view, the Lunar Date Line concept (Ilyas 1984) has great merit. The Lunar Date Line is a roughly parabolic shaped curve drawn over the world on one side of which the Moon can be seen, while on the other side of which the lunar month must await one



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ASTRONOMY AND THE LIMITS OF VISION

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ABSTRACT

Celestial visibility is the study of the limits of observability of objects in the sky, with application to deducing the truth about historical events or to the derivation of astronomical information of modern utility. This study is based on what is seen by ordinary humans, either in their everyday lives or at times of historical events. The results of such studies have more relevance to non-scientists than does any other area of astronomy. Celestial visibility is a young discipline in the sense that the number of interesting applications with simple solutions outnumber the solved problems; it is a broad interdisciplinary field that involves work with astronomy, meteorology, optics, physics, physiology, history, and archeology. Each of these disciplines contribute specialized mathematical formulations which quantify the many processes that affect light as it leaves a source, traverses the atmosphere, and is detected by the human eye. These formulas can then be combined as appropriate to create mathematical models for the visibility of the source under the conditions of interest. These model results can then be applied a wide variety of problems arising in history, astronomy, archeology, meteorological optics, and archeoastronomy. This review also presents a dozen suggestions for observing projects, many of which can be directly taken for individual study, for classroom projects, or for professional research.

1. Introduction

Celestial visibility is an interdisciplinary research field concerned with what can and cannot be viewed in the sky by visual observations, and is relevant to solving many mysteries and phenomena from history and astronomy. In the days before the invention of the telescope, all astronomy was done with the unaided eye. In both ancient and modern times, historical events have been influenced by visual observations of sky events. There are many sights in the sky for which valid explanations have become available only recently. For studies of ancient chronology as well as for calendar-making even to the present day, studies of lunar and planetary visibility are vital. Therefore, if we seek to understand old astronomical data, the effects of celestial happenings on human affairs, what untrained observers have seen in the sky, or the details of any calendar, then we must learn about "celestial visibility."

By the nature of the topics covered, celestial visibility is concerned with the aspects of astronomy that have relevance to ordinary people. For example, a quarter of the world's current

population sets its festivals and fast periods by the visibility of the thin crescent moon and times its daily prayers on astronomical events. The ancient Egyptians, Mayans, and Aztecs based their calendars and festivals on the heliacal risings of Sirius, Venus, and the Pleiades. Neolithic man apparently constructed numerous temples which were designed with cognoscence of the rising and setting of the Sun, Moon, and stars. The timing of most of the great battles and invasions for at least the last century have been determined in part by lunar phase. Surely most humans have stood out under a clear sky and wondered about the twinkling of stars, the beauty of a sunset, and the glory of a rainbow.

The study of celestial visibility directly relates to many historical questions that fire the public imagination. For example, the results presented below are important to the determination of whether Admiral Peary reached the North Pole, where was Columbus' landfall, whether Stonehenge was an "ancient observatory," how Paul Revere slipped by the British warship in Boston Harbor, what was the Star of Bethlehem, and when was Jesus crucified? Phenomena in the sky have affected major events, ranging from the appearance of a big sunspot provoking a general amnesty in ancient China, to an aurora saving Byzantium from Philip of Macedon, to a lunar eclipse breaking the spirit of the defenders of Constantinople in 1453, to a solar eclipse stopping the war between the Median and Lydian empires. Examples where celestial visibility sheds light on historical events are legion and spread throughout the entire world and through all times.

A detailed knowledge of celestial visibility is required to extract the maximum information out of visual astronomical observations. Thus, extensive effort has gone into the analysis of ancient eclipse reports as the primary record on the accelerations of the Earth's rotation and the Moon's revolution. Exhaustive studies have also been performed on the two millennia of oriental sunspot reports as the primary measure of the long term solar activity. Another major research program has been the analysis of historical supernovas to extract ages, positions, light curves, classifications, peak brightnesses, and rates.

Celestial visibility is both a very old and a very young discipline. The ancient Greeks were constructing models for heliacal rise dates, atmospheric refraction, and eclipse predictions, while medieval Islamic astronomers were much concerned with predicting the first crescent of each month and the times of twilight. While these efforts resulted in empirical rules-of-thumb that usually produced reasonable predictions, the quality of the ancient methods is well below modern standards. Until modern times, the required mathematical tools and physical models were not available, so that no significant advances on the old empirical rules were possible. However, the interests of modern astronomers has been sharply focused on high technology methods (*e.g.*, spectroscopy, radio telescopes, and gamma-ray observatories) and exotic new discoveries (*e.g.*, supernovas, quasars, and gamma-ray bursts). Thus, for the last century, modern astrophysics has passed by questions relating to visual observations of the sky. Nonetheless, research into celestial visibility has been enjoying a renaissance in the last decade, with an ever increasing number of workers in the field. Many issues can be approached for the first time with modern methodologies, so that the number of simple, useful, and startling results is large, just as for a young discipline.

٢-بحث «ماذا يعنى القمر الجديد في الكتاب المقدس؟

لـ ويليام دانكنيرينج قال: [وغالبًا ما يكون متقدم بيوم أو يومين] (١)

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The prophet Isaiah quotes God as saying, "Stop bringing meaningless offerings! New Moons, Sabbaths and convocations – I cannot bear your evil assemblies. *Your New Moons, festivals and your appointed feasts my soul hates.* They have become a burden to me; I am weary of bearing them. When you spread out your hands in prayer, *I will hide my eyes from you; even if you offer many prayers, I will not listen*" (Isa.1:13-15, NIV).

This is very serious, indeed! Here is a vital reason WHY God does not listen to prayers of many people! Because THEY are not listening to HIM!

The Jews not only "changed" the New Moons, however. In effect, they BURIED THEM! Many Jewish "calendars" do not even give the dates of the astronomical conjunction of the sun and moon which determines the following new crescent of the New Moon. They "HIDE" it. This enables them to publish their calendars for years in advance with NO REGARD for the actual "New Moons" which are given by God to begin each new month! In doing this dastardly deed, they ABOLISHED THEIR OBSERVANCE! Their new "perpetual" calendar only *APPROXIMATES* THE "NEW MOONS"!

This egregious blazing FACT has been lying hidden beneath the "added" calendar rules and regulations of the "fixed" calendar which virtually nobody has noticed, till NOW!

Yet Almighty God thunders, "You shall not ADD TO the word which I command you, nor shall you diminish anything from it, that you may KEEP the commandments of the LORD your God" (Deut.4:2). "You must neither add anything to what I command you to observe nor take away anything from it, but keep the commandments of the Lord your God" (NRSV).

God also commands, like mighty thundering, earthshaking, roaring waves of the ocean: "You must DILIGENTLY OBSERVE EVERYTHING THAT I COMMAND YOU; *DO NOT ADD TO IT OR TAKE ANYTHING FROM IT*" (Deut.12:32, NRSV).

The Jewish "perpetual calendar" – which is not "perpetual" nor God's calendar – is an "imitation" – a "fraud" – a "COUNTERFEIT" calendar, foisted off upon the world by ingenious, clever, crafty, cunning Satan the devil! Just as he seduced Eve in the garden of Eden, he has seduced GOD'S PEOPLE INTO SINNING by following HIS *counterfeit calendar!*

Read the Scriptures! Study God's Word! It is very CLEAR on these matters! It does not take a rocket scientist to understand or comprehend it!

This means that the Jews and those who follow their calendar, today, including United Church of God, Living Church of God, Philadelphia Church of God, and hundreds of other "breakaway" churches, often observe a DIFFERENT DAY that God NEVER made "HOLY," *THEY ARE OFTEN "OFF" ONE OR TWO DAYS, thus causing God's people to WORK on "holy time" and to celebrate days that are NOT HOLY, days that*

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(١)ص ٦٤

[كلمة شهر اليهودية «هوديش» تعنى حرفيًا القمر الجديد أي الفترة بين هلال وآخر][1]

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are NOT SANCTIFIED BY GOD'S WORD!

Leap Years, Too!

Not only this, but when they "calculate" leap years in advance, as they do, totally IGNORING what Scripture commands about the beginning of MONTHS, PARTICULARLY ABIB, THEY INSERT A LEAP YEAR WHEN THERE SHOULD BE NONE, AND LEAVE ONE OUT WHEN THE BIBLE REQUIRES IT, causing them to be OFF 30 DAYS – ONE WHOLE MONTH – IN ALL HOLY DAY CELEBRATIONS FOR THAT YEAR!

Think of it! How astounded, how angry and furious God must be with His proud, arrogant, mischievous, misbehaving, stubborn and unrepentant PEOPLE!

THUS THE NEW MOONS THEY OUGHT TO CELEBRATE THEY DO NOT! And the New Moons they do celebrate ARE NOT REALLY "NEW MOONS"! It is only by a "stroke of luck" that sometimes their New Moons do happen at the true observed, visible New Moon!

The Biblical "New Moon"

The Biblical month begins with the crescent New Moon, also called First Visible Sliver. The Hebrew word for month (Hodesh) literally means New Moon and only by extension the period between one New Moon and the next.

There can be no doubt that the biblical Holidays are dependent on the moon. The strongest proof of this is the passage in Psalm 104:19 which declares:

"He created the moon for Mo'adim [appointed times]."

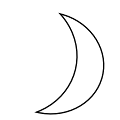
The Hebrew term Mo'adim [appointed times] is the same word used to describe the Biblical Holidays. Leviticus 23, which contains a catalogue of the Biblical Holidays opens with the statement: 'These are the **Mo'adim** [appointed times] of YHWH, holy convocations which you shall proclaim in their appointed times [Mo'adim].' So when the Psalmist tells us that God created the moon for Mo'adim [appointed times] he means that the moon was created to determine the time of the Mo'adim of YHWH, that is, the Biblical Holidays.

There is no historical evidence that the Jews ever began the new month with the disappearance of the old moon. If the Pharisees had been wrong in their month declarations, you would think that Christ would have clearly corrected such an egregious error and the matter would be clearly discussed in the four gospels. No such controversy is mentioned however, because there was none. Such a thing is not even hinted at in the four gospels.

صـ ٦٩-٦٨: يشرح معنىٰ القمر الجديد 'هوديش' تحديداً

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(١) صـ٦٥



وفي مقدمة هذا البحث يذكر صاحبه بوضوح أن القمر الجديد هو الهلال المرئي.

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What is the Biblical “New Moon”?

When is the Biblical “New Moon”? Is it the “dark” of the moon? Is it the first faint visible crescent? Can it be “calculated” mathematically in advance, as the Jewish calendar does? Should we go by the Jewish calendar and its “approximate” New Moons? What does the Bible say? What does GOD Almighty say?

William F. Dankenbring

One of the slickest heists in history is the hijacking of the New Moon! It was so subtle, so clever, that no one noticed it – or paid it any attention – for 1,500 years – a millennium and a half! Here is how Satan the devil “stole” the New Moon of the Bible, and thereby corrupted and outrageously perverted the “Jewish” calendar to cause God’s people to MISS THE MARK on observing God’s true Holy Days and to FAIL to keep them HOLY!

When the Jewish nation was driven into exile by the Romans – called the “Diaspora” – they were forbidden to return to Jerusalem, and their supreme court was abolished. In the context of this disaster to the Jewish nation and religion, the rabbis about 358 A.D., under Hillel II, sought to do something to bind the Jews together wherever they were on earth, and invoked a fascinating mathematical model to “predict” Hebrew months, heretofore always based on the sighting of the visible crescent of the New Moon, to “predict” new moons hundreds of years in advance, based on the 19-year time cycle. The calculations up to that time were used only as a “back up system” in Israel to the visual sighting of the New Moons by observers in Israel.

Famed educator, scholar and calendar expert, Arthur Spier tells us,

> “In the early times of our history . . . [the] beginnings of the months were determined by direct observation of the new moon. Then those beginnings of the months (Rosh Hodesh) were sanctified and announced by the Sanhedrin, the Supreme Court in Jerusalem, after witnesses had testified that they had seen the new crescent and after their testimony had been thoroughly examined, *confirmed by calculation*, and duly accepted” (*The Comprehensive Hebrew Calendar*, p.1).

Says Arthur Spier:

“This method of observation and intercalation was in use throughout the period of the second temple (516 B.C.E. -- 70 C.E.), and about three centuries after its destruction, *as long as there was an independent Sanhedrin.* In the fourth century, however, when OPPRESSION AND PERSECUTION THREATENED THE CONTINUED EXISTENCE OF THE SANHEDRIN, *the patriarch Hillel II took an extraordinary step to PRESERVE the UNITY OF ISRAEL. In order to prevent the Jews SCATTERED ALL OVER THE SURFACE OF THE EARTH from celebrating their New Moons, FESTIVALS and holidays at DIFFERENT TIMES,* **HE MADE PUBLIC THE SYSTEM OF CALENDAR CALCULATION WHICH UP TO THEN HAD BEEN A CLOSELY GUARDED SECRET.** It had been used in the past only to check the observations and testimonies of witnesses, and to determine the beginnings of the spring season.

“In accordance with this system, Hillel II formally sanctified all months in advance, and intercalated all future leap years UNTIL SUCH TIME AS A NEW, RECOGNIZED SANHEDRIN would be established in Israel. This is the PERMANENT CALENDAR according to which the New Moons and Festivals are calculated and celebrated today by the Jews ALL OVER THE WORLD” (p.1-2).

That is why the Jews have the present Jewish calendar, today – and most all of the church groups that came out of the Worldwide Church of God use that calendar without question as the bona fide calendar of God!

Other Witnesses

Says Lesli Koppelman Ross in *Celebrate! The Complete Jewish Holidays Handbook*, "The importance of community in Jewish life dictated that all Jews celebrate holidays at the same time. That meant that a standard start of a new month had to be known by everyone so they could count the days before a festival in unison. At the time of the first Temple, the high priest made the determination based on the moon's first appearance in the sky. During the time of the Second Temple, two eyewitnesses would testify before the Sanhedrin (rabbinical court) that they had seen the crescent sliver" (p.xxv).

In *The Essence of the Holy Days*, Rabbi Avraham Yaakov Finkel tells us, "Finally, at the end of the lunar month, when the moon passes a point between the sun and the earth -- the point of conjunction -- the moon appears completely dark and is invisible to us. Shortly after that, it reemerges as a thin, crescent-shaped line. That moment is called *molad halevanah*, ‘birth of the new moon,’ and *Rosh Chodesh* is the day on which the new moon appears. *The calculation of the precise moment of the appearance of the new moon was transmitted to the sages in an unbroken tradition that goes back to Sinai.* It was called *sod ha'ibur*, ‘principle of intercalation’ (*Rosh Hashanah* 20b). Although the exact time of its reemergence was known, the new moon was sanctified by the *Bet Din* in Jerusalem on the testimony of two witnesses who had sighted its appearance" (p.212).

In *The Jewish Book of Why*, by Alfred J. Kolatch, we read further: “Up until the year 359 the arrival of the New Moon was announced by the Sanhedrin each month, based on the testimony of two eyewitnesses who appeared before the Sanhedrin and were questioned about the crescent of the New Moon that they reported having observed. If the Sanhedrin was satisfied with the integrity of the witnesses and their testimony, it then checked the testimony against its own (secret) calculations, which had been worked out in advance using mathematical and astrological knowledge. If everything harmonized,

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"Hodesh" Is Related To the Moon

The verse in Psallm 104:19 clearly teaches us that the holidays are related to the moon. But when the Torah was given Ps 104 had not yet been written by the Levitical prophets, and the question still remains of how the ancient Israelites could have known this. The answer is that the Hebrew word for month (Hodesh) itself indicates a connection to the moon. We can see this connection in a number of instances in which Hodesh (month) is used interchangeably with the word ‘Yerah’, the common Biblical Hebrew word for **moon,** which by extension also means ‘month.’ For example:

“...in the **month (Yerah)** of Ziv, which is the Second **month (Hodesh)**. . .” (1Kings 6,1)

“. . . in the **month (Yerah)** of Ethanim . . . which is the Seventh **month (Hodesh)** . . .” (1Kings 8,2)

Another proof that Hodesh is related to the moon (Yerah) is the phrase "A **Hodesh (month)** of days" (Gen.29,14; Num.11,20-21) [meaning a period of 29 or 30 days] which is equivalent to the phrase “A **Yerah (month/ moon)** of days” (Deut.21:13; 2 Kings 15:13). Clearly then Hodesh is related to “Yerah”, which itself literally means “moon”.

“Hodesh” Means New Moon (Day)

Says Nehemia Gordon, “The primary meaning of Hodesh (month) is actually ‘New Moon’ or ‘New Moon Day’ and it is only by extension that it came to mean ‘month’, that is, the period between one New Moon and the next. This primary meaning is preserved in a number of passages such as 1Sam.20:5 in which Jonathan says to David ‘Tomorrow is the New Moon (Hodesh).’ Clearly, in this verse Hodesh is used to refer to the specific day on which the month begins and not the entire month. Another passage which uses Hodesh in its primary sense is Ezek.46:1 which talks about ‘The Day (Yom) of the New Moon (Ha-Hodesh).’ Clearly in this verse Hodesh (New Moon) is a specific event and the beginning of the month is the day on which this event (New Moon) occurs.”

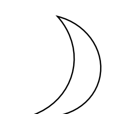
The Biblical New Moon is the "First Crescent"

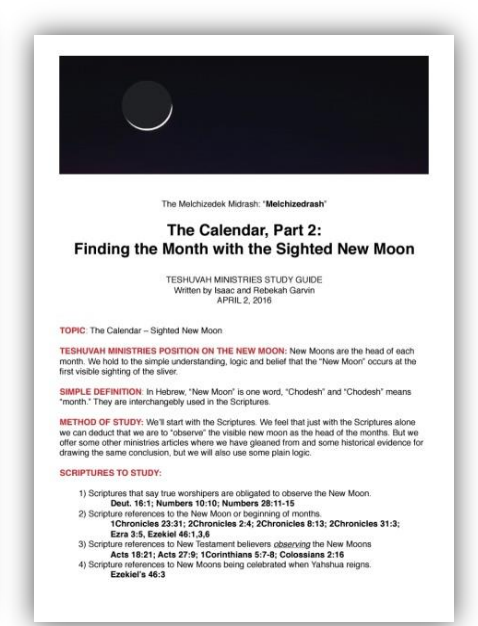
"Hodesh" (New Moon), is derived from the root H.D.SH. ח.ד.ש. meaning "new" or "to make new/ renew." Says Gordon, "The Crescent New Moon is called Hodesh because it is the first time the moon is seen *anew* after being concealed for several days at the end of the lunar cycle. At the end of the lunar month the moon is close to the sun and eventually reaches the point of ‘conjunction’ when it passes between the Sun and the Earth. As a result, around the time of conjunction very little of the moon’s illuminated surface faces the Earth and it is not visible through the infinitely brighter glare of the sun. After the moon moves past the sun it continues towards the opposite side of the Earth. As it gets farther away from the sun the percentage of its illuminated

٣- بحث : «التقويم-تحديد الشهر عند رؤية الهلال الجديد- الجزء الثانى"لـ اسحاق روبيكا جارفين.

هذا الكتاب ينص صراحةً أن الكتب المقدسة «يقصد العهد القديم والعهد الجديد» تنص أن القمر الجديد هو الهلال المرئىٰ {وليس المحاق}

وفى صـ ٢ ينص أن : لا يمكن رؤية القمر أثناء فترة الاقتران وأثناء فترة المحاق وأن هذا جنون .





The Melchizedek Midrash: "**Melchizedrash**"

The Calendar, Part 2:
Finding the Month with the Sighted New Moon

TESHUVAH MINISTRIES STUDY GUIDE
Written by Isaac and Rebekah Garvin
APRIL 2, 2016

TOPIC: The Calendar – Sighted New Moon

TESHUVAH MINISTRIES POSITION ON THE NEW MOON: New Moons are the head of each month. We hold to the simple understanding, logic and belief that the "New Moon" occurs at the first visible sighting of the sliver.

SIMPLE DEFINITION: In Hebrew, "New Moon" is one word, "Chodesh" and "Chodesh" means "month." They are interchangebly used in the Scriptures.

METHOD OF STUDY: We'll start with the Scriptures. We feel that just with the Scriptures alone we can deduct that we are to "observe" the visible new moon as the head of the months. But we offer some other ministries articles where we have gleaned from and some historical evidence for drawing the same conclusion, but we will also use some plain logic.

SCRIPTURES TO STUDY:

1) Scriptures that say true worshipers are obligated to observe the New Moon.
Deut. 16:1; Numbers 10:10; Numbers 28:11-15
2) Scripture references to the New Moon or beginning of months.
1Chronicles 23:31; 2Chronicles 2:4; 2Chronicles 8:13; 2Chronicles 31:3; Ezra 3:5, Ezekiel 46:1,3,6
3) Scripture references to New Testament believers *observing* the New Moons
Acts 18:21; Acts 27:9; 1Corinthians 5:7-8; Colossians 2:16
4) Scripture references to New Moons being celebrated when Yahshua reigns.
Ezekiel's 46:3

WORDS TO STUDY IN HEBREW:

1) What is the Hebrew word for "**observe**" in Deut. 16:1? And what does it mean?__________

1ST BIGGEST BIBLICAL REASON FOR SIGHTING THE VISIBLE NEW MOON:
What the word "observe" means!

In Deuteronomy 16:1 "the word "observe" in the Hebrew is shamar and also means "look narrowly for, search" "watch" (No. 8104 in Strong's). The Holladay Concise Hebrew and Aramaic Lexicon defines it as watching in the sense of looking. Vine's Complete Expository Dictionary of Old and New Testament Words includes the definitions "mark, watchman, wait, watch, look narrowly."

Keeping in mind the Hebrew word for "observe" and it's definition how do we keep the command to in Deuteronomy 16:1 — observe with our eyes or calculate? __________

"The command is to look for, wait for, watch and mark the new moon.....The problem is that you cannot see a moon that is completely black or dark, as it is during a conjunction. It would be lunacy sending out new moon watchers on the night of a conjunction to look for a moon they cannot see. To visually confirm the new moon there must be something to identify. Obviously, the invisible conjunction is not that something." [What is a Biblical New Moon, Yahweh's Restoration Ministry]

2) What is the Hebrew word for "**moon**" and what does it mean?__________

3) What is the Hebrew word for "**new moon**" and what does it mean? __________

Nehemia Gordon says, "The primary meaning of Hodesh (month) is actually "New Moon" or "New Moon Day" and it is only by extension that it came to mean "month", that is, the period between one New Moon and the next." He also says, "The Crescent New Moon is called Hodesh because it is the first time the moon is seen anew after being concealed for several days at the end of the lunar cycle." And, "Because the moon is seen anew after a period of invisibility the ancients called it a "New Moon" or "Hodesh" (from Hadash meaning "new")."

ANSWER THE FOLLOWING:

1) How are "moon" and "new moon" linked? __________
2) Is the word for "observe" a noun or a verb? __________

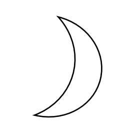
LOGICAL QUESTIONS WE MUST ANSWER:

1) What is a lunar conjunction? __________
2) Can the moon be seen during a lunar conjunction?__________
3) Can you see an invisible or dark moon? __________

ARTICLES FOR YOUR NEW MOON STUDY:

1) A MUST READ: Yahweh's Restoration Ministry
Though they do not follow the Aviv Barley they help to clear up in a simple article the

وفي صـ ٤ يقول: القمر الجديد «الهلال» يتبع الاقتران ولكنه ليس هو الاقتران نفسه وأن الاقتران يستمر يومين أو ثلاثة



٤- بحث ماذا تقصد برؤية الهلال «القمر الجديد»

ويليام دانكنيرينج يوضح في صفحة ٥٣ أن القمر الجديد هو أول هلال مرئي

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In the fourth century, however, when oppression and persecution threatened the continued existence of the Sanhedrin, Rabbi Hillel II took drastic measures to preserve the unity of Israel. Spier notes, "In order to prevent the Jews scattered all over the surface of the earth from celebrating their New Moons, festivals and holidays AT DIFFERENT TIMES, he made public the system of calendar calculation which up to then had been a closely guarded secret. It had been used in the past only to check the observations and testimonies of witnesses, and to determine the beginnings of the spring season" (Spier, p.2). The Jews understood how important UNITY is to a people!

Does it not seem obvious, therefore, that today we should all have ONE calendar, and it should be valid anywhere on earth? And to accomplish this, new moon observation should be made at the place where God put His name – Jerusalem, Israel!

What the Scriptures Reveal

We read that when the Messiah returns, "He will be great, and will be called the Son of the Highest, and the Lord God will give Him the *throne of His father David*'"(Luke 1:32). The throne of David was in Jerusalem! In fact, the Messiah will rule over ALL the nations FROM His royal city of JERUSALEM!

Jeremiah declares, "At that time *Jerusalem* shall be called The Throne of the LORD, and all nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts" (Jeremiah 3:17).

Isaiah the prophet tells us:

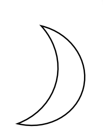
> "Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we will walk in His paths.' For *out of ZION shall go forth the LAW, and the word of the LORD from Jerusalem*" (Isaiah 2:2-3).

Micah the prophet also records a very similar prophecy:

> "Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and peoples shall flow to it. Many nations shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.' For out of Zion the law shall go forth, and the word of the LORD from Jerusalem" (Micah 4:1-2).

Judging by this Biblical criteria, then, it would certainly appear that in God's great Plan everything should begin with His people Israel – Mount Zion – and His headquarters city, JERUSALEM! – and it WILL, in the Kingdom of God!

God's system of day and time keeping would cause the new day, weekly Sabbath, and Holy Days to arrive FIRST AT JERUSALEM, and then be proclaimed there, and



وفى صـ ٥٠ يقول أن هناك شهود «زور» يزعمون رؤية الهلال - كما هو الحال فى الدول العربية منذ عقود- وأن السنهدرين «محكمة عليا حاخامية"[١]

أعضاء هذه المحكمة

يستجوبون الشهود ويسألونهم : في أي كان الهلال بالنسبة للشمس ؟

وهل كان للشمال أو الجنوب ؟

وفى أي اتجاه كانت متجهة أطراف الهلال ؟

(١) انظر: الدليل الكامل للأعياد اليهودية ليزيلى كوبلمان صـ ٢٥...فيه تعريف معنى السنهدرين

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On the 30th day of every month, (see footnote *A*) the Sanhedrin would "open for business" in a large courtyard in Jerusalem called Beit Ya'azek. Witnesses who claimed to have seen the new moon on the previous night would come to give their testimony and be cross-examined.

The members of the Sanhedrin were WELL SCHOOLED IN ASTRONOMY. They knew EXACTLY WHEN THE NEW MOON WOULD HAVE APPEARED, and where it would have been visible. Nevertheless, the sanctification of the moon depends on the crescent new moon actually being seen by two witnesses.

The rabbis of the Sanhedrin would question the witnesses in the order of their arrival. They knew what the proper responses to their questions ought to be, and were thus quickly able to identify fraudulent claims. Starting with the elder of each pair, they would ask: "Tell us how you saw the moon:

- In which direction was it in relation to the sun?
- Was it to the north or south?
- How high in the sky did the moon appear to be?
- In which direction were the crescent's tips facing?
- How wide was it?"

After they had finished questioning the first witness, they would bring in his partner and question him in similar fashion. If the two accounts corroborated, the evidence was accepted.

That day, the thirtieth day, was now declared Rosh Chodesh of the new month. The head of the Sanhedrin would proclaim: *"Mekudash!"* ("Sanctified!") and everyone would respond, *"Mekudash! Mekudash!"* The previous month was now retroactively determined to have had only twenty-nine days.

The 30-Day Month

If no witnesses came on the thirtieth day—either because the moon had not been "reborn" yet, or because it was not visible—then the next day, the thirty-first day, was automatically declared Rosh Chodesh, retroactively rendering the previous month a *malei* month.(see footnote *B*)

Members of the Sanhedrin would go to a highly visible location, where they would partake in a celebratory meal to signify the new month. No fires were lit that night. The new month is ALWAYS EITHER ON THE 30th OR 31st DAY; if they hadn't lit fires the night before, it was understood that the new month started on the 31st day.

Footnote (*A*) – If their ASTRONOMICAL CALCULATIONS indicated that the new moon could not possibly have been seen on the previous night, the Sanhedrin would not convene on the thirtieth day.

Footnote (*B*) – *On certain occasions*, IF THE ASTRONOMICAL DATA REQUIRED SO, the Sanhedrin would establish Rosh Chodesh on the 30th day *even in the absence of witnesses who saw the new moon*. For example, suppose that the land of Israel was COVERED WITH CLOUDS on the 30th night for several consecutive months. If the Sanhedrin would allow all these months to be *malei*, then several months down the line the new moon could appear on the 25th day of the month! *The Sanhedrin always ensured that the new moon should never possibly appear on any night other than the 30th or 31st.*

What Do You Mean, "Sighting" the New Moons?

Having forsaken God's true calendar, the world today has no regard for the New Moons. Yet the New Moon sighting was crucial for the ancient Hebrew calendar God gave His people! Should we sight the New Moons today? Are there times a month should be declared even when the New Moon crescent is not visible to the naked eye? Should a month be delayed a day just because there is haze in Israel?

William F. Dankenbring

According to the Bible testimony, God commands to begin each month with celebration of the "New Moon" – the first visible faint crescent of the moon. But who is to do this? Should every region of the earth do its own New Moon sightings, and have their own calendar months, and observe God's Holy Days accordingly? Or should we go by sightings in Jerusalem or Israel, today?

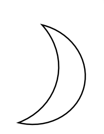
And what if there is cloud cover in Israel, so the New Moon is not seen – even though it normally would be? Should we then postpone the month till the following day? Or should we go by "potential visibility"?

These are volatile questions, and deserve answers.

Calendars have been invented by nations to record the passage of days and times, the length of days required for the earth to circle the sun, and the moon to circle the earth. However, different societies attacked the problem from different viewpoints, and came to contrasting solutions and therefore different calendars were produced around the world.

Which system of time keeping is divine in origin? Or does it really matter?

To most men, probably not. To churches, however, it does matter, for each has its own holy days and system of beliefs. The Muslim calendar is based solely on the lunar months, and the year is 12 lunar months of about 29 ½ days each, thus their year is about 11 days short of the solar year (one circuit of the earth around the sun). This causes their seasons to pass through every month, beginning 11 days earlier every year.

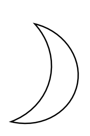


وبمناسبة اليهود، اليهود كان يتحرون الهلال فعلاً حتىٰ عهد البطريرك هليل الثانىٰ سنة ٣٥٧ ميلادية ثم سنة ٣٥٨ ميلادية بدلوا التقويم بحساب الاقتران، وأطلقوا عليه «مولد هاليفاناه » أىٰ :ولادة الهلال الجديد بدعوىٰ الحفاظ علىٰ وحدة اليهود فىٰ الشتات.

فلعل يكون سلف الفلكيين هم اليهود وبئس سلف لمن خلف[١] .

ب-هناك مصادر أخرىٰ كثيرة تفرق بين القمر الجديد-المحاق (**New moon**) والهلال

(١) انظر: كتاب جوهر الأعياد 'للخام ابراهيم يعقوب فينكل صـ ٢١٢

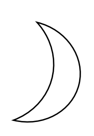


(Moon Crescent) وأن لا وجود للهلال بعد الاقتران كما يروج بعضٌ من الفلكيين مثل : على سبيل المثال لا الحصر :

١- "علم الفلك؛ منظور فيزيائي" – مارك إل. كوتنر

فى هذا الكتاب يقول: أن القمر الجديد هو الطور الذي يكون فيه القمر بين الأرض والشمس تمامًا، مما يجعله غير مرئي من الأرض.

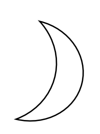
ويميز بينه وبين الهلال، الذي يظهر بعد[يوم أو يومين وليس كما زعم الفلكيون أنه يولد مباشرة بعد



الاقتران] من القمر الجديد عندما تبدأ حافة صغيرة من القمر في الإضاءة.

٢- كتاب القمر: "دليل إلى أقرب جار لنا" ماجي أديرين-بوكوك يناقش هذا الكتاب أطوار القمر بشكل واضح، موضحًا الفرق بين القمر الجديد المحاق (الذي يكون غير مرئي) والهلال المرئى (الذي يظهر بعد القمر الجديد بيوم أو يومين).

٣- "فهم سماء الليل" – روبن ساجيل يوضح هذا الكتاب كيف أن القمر الجديد هو لحظة



الاقتران، بينما الهلال هو الطور الأول المرئي بعده.

يبرز أهمية هذا التفريق في التقاويم القمرية والممارسات الثقافية المختلفة وترد هذه المصادر علىٰ الفلكيين العرب المخلطين الذين يقلدون الغرب فىٰ التقويم والغرب لا يقول بقولهم أصلاً.

٤- منشورات وكالة ناسا والجمعية الفلكية الملكية

تُعرّف وكالة ناسا والجمعية الفلكية الملكية (RAS) القمر الجديد بأنه الطور الذي يكون فيه

القمر في حالة اقتران مع الشمس، مما يجعله غير مرئي من الأرض.

كما تُعرّف الهلال بأنه الطور الأول الرقيق الذي[يظهر] بعد القمر الجديد

كما درس يوهانس كبلر وجاليليو جاليلي أطوار القمر في أبحاثهم الفلكية.

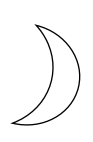
ج- وهناك من الغربيين من شرح الفرق بين القمر الجديد ألا وهو المحاق وبين الهلال على بعض المواقع مثل ☟

- -https://earthsky.org/moon/moon-phases/new

- https://www.youtube.com/watch?v=wz١٠pTvuMa٠

هذه أدلة كافية وبراهين شافية توضح أن المنهج الذئ تتبعه المؤسسات الفلكية الرسمية في أغلب الدول العربية لا علاقة له بعلم الحساب ولا الواقع ولا الحس ولا الغرب وأنه لا أحد يقول بقولهم وأن ما يدعونه حسابـاً للهلال هو محض أوهام .

اللهم بلغت اللهم فأشهد



أبو بكر هيثم آل عبد اللطيف

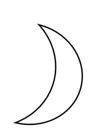
abubakir_elmasry@hotmail.com

١٥ رمضان ١٤٤٦ هـ

الموافق ١٥ مارس ٢٠٢٥

مدينة الفيوم – مصر

#لا_للتقويم_الفلكي



﴿هَٰذَا بَلَاغٌ لِّلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ
إِلَٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ﴾



مع تحيات
موسوعة اعرف دينك للعلوم الشرعية والنشر الإلكتروني